



Youth

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17 Years In Red Prison



The 70th birthday of Archbishop Josyf Slipyi, in the Ukraine, a prisoner of the communists since 1945, was marked in the free world by a special day of prayer, February 18th. The observance was made public by the 14 Ukrainian Catholic Bishops of the free world in a pastoral letter. Archbishop Slipyi, and at right in a recent photo, served an eight-year term and was then re-tried and sentenced again for crimes against the Soviet government.

Youth . . . The Golden Age of Opportunity

YOUTH

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Youth

Edmonton, Alta.

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH FROM THE EDITOR'S CHAIR

Do you believe that what a person reads will influence a person? I am sure most of us will agree that this is so. We should also realize that the youth are more easily influenced and therefore, it is of the utmost importance that their reading material is such that will develop them into fine women and men of tomorrow. Even some adults who read questionable material say they do so because they are now mature and broadminded. I am sure that these same adults wouldn't dream of eating food that was contaminated because they would be afraid to get physically sick. Shouldn't these people also be worried about their soul?

Special emphasis is placed in February on the kind of reading we do. We have probably heard sermons in church and articles in Catholic books, magazines and newspapers reminding us of the importance of reading Catholic literature.

A lot of work and time has been spent on some of the articles that are in this magazine and I am sure that at least some of them should be of interest to you. Much more interest has been evident from the dioceses and clubs this year, which certainly is very commendable. Our subscription number has also been increasing, which is encouraging. I feel that this progress is due to the discussion held at the national convention last July. A lot of us think conventions are just a waste of time but I'm sure that we can all point out the fact that most of us went home from this one with a clearer concept of the function and worth this magazine can be to us.

We still have the past debt hanging over our heads and it certainly would be nice to get it out of the way. All dioceses have been advised of the advertising rates to be used in this magazine. I feel this should certainly help our financial difficulties. In addition, I would like to ask the clubs to make a donation to this magazine for the "press fund" if you are able to do so.

At times it is good for us to have difficulties in our lives since we learn to appreciate things more and also can reach a closer understanding with each other. May God grant to us the urge to really improve our magazine and may we in doing this become closer united throughout Canada.

May God bless you.

READERS' OWN CORNER

"PROSPECTUS"

I am enclosing our Club bulletin which if you wish to pass to any UCY clubs in Edmonton or elsewhere, it's fine with us. Maybe some other club may get an idea or two by perusing through what we have put together and we may do the same if we get a chance to see the programs of other clubs.

If you would like additional copies for distribution, just let me know and I will try to accommodate you in this respect.

It may interest you to know why the name "Prospectus" was chosen and maybe by now you've guessed. A couple of years ago, the then-president Lawrence Zarubiak and myself (I served as editor-in-chief) were charged with picking a name. We wanted an outstanding one and at the same time something that would attract **prospective** members to join our club, hence the name "Prospectus".

Orval Natyshak, president,
St. George's Senior UCY,
329 Ave. X North
Saskatoon, Sask.

Editor's Note:—Well, here is a club willing to exchange ideas. How about it? You may contact me or Orval for further information. This club has only recently been divided into a senior and junior group and they certainly are to be commended for really going ahead. The best of luck to you!

Winnipeg Diocese Sets New Goal

I, along with my executive are very much concerned with OUR magazine. We are doing everything in our power to get YOUTH subscriptions in to you.

We are in the middle of organizing our out-of-town locals into Regionals and as each Regional holds its Rally, I, along with some of my executive, visit them and distribute the Youth magazines for advertising.

You will shortly be receiving an article from our Publicity Chairman. Along with the article we would like to have a picture of the Manitoba Diocesan Executive. We have the metal plate that was run in the paper "Progress". Will this picture be able to appear in the magazine and should we send the metal plate or get mats made of it?

Dan Labay, Diocesan Pres.
Winnipeg Diocese

Editor's Note:—It certainly is wonderful news to hear that Winnipeg will be back in the swing again. I'm sure we will be hearing much more from this diocese in the future.

The metal plates may be sent and will be used for this magazine. In fact, this will save us the cost of having them made.

Why Be Ashamed of Our Rite and Customs

Once, I had the privilege to serve Mass in a convent of Sisters of the Latin Rite. During Mass, I noticed that every one paid attention to what was going on and after the celebration Sister Superior asked Father if we would please come to the convent parlor. What was our surprise when we found the whole community of Sisters waiting there for us. "Father, the Mass was beautiful, we wish you could explain it to us," said Sister Superior.

"And your vestments, Father, how lovely! Could we please see them?" asked another.

"And Holy Communion under two species; how wonderful!" said a third.

For the next hour Father was kept on pins answering questions, showing vestments and adding a few of his own explanations.

Yet, though others cannot find words noble enough to praise our Mass, most of us Ukrainians do not realize what a treasure we possess in our Divine Liturgy. We hear it said and sung so often, yet most of us fail to grasp its real beauty, its richness, its profound significance.

Our solemn High Mass is a great sacred Drama. Do not the beautiful vestments, the deep sense of the prayers, the majestic rubrics, the sweet-smelling incense lift up our hearts to God? Do not the beautiful, varied and opportune hymns put us in a truly heavenly atmosphere? Each melody suits a particular moment; each prayer of the faithful is a response to a petition of the priest.

In the beginning the priest calls attention to the Kingdom of God. Then we ask for peace, for the freedom of the Church. We implore Him to give the Holy Father our bishops and priests, and faithful, health, and their daily bread. We commemorate "Our most holy, most pure, most blessed and most glorious Queen, the Mother of God and ever-virgin Mary, and we commend ourselves, each other, and all our life to Christ our Lord.

What charitable spirit, what altruism that would have baffled Comte himself, is found in all these supplications.

Then follow in order, the "Glory be to the Father . . .;" the priest uncovers the source of all true knowledge: the Gospel!

Then the "Credo . . ." all the faithful sing, "We believe in God, in Christ, in life eternal." The people don't whisper it, they sing it, they shout it up to God! What a majestic and uplifting profession!

Then the "Our Father . . ." and God's children cry out "Our Father who art in Heaven, hallow'd be Thy Name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debt, as we also forgive our debtors, and lead us not into temptation, but deliver us from evil. Amen"

Finally comes "Holy Communion . . ." The people approach to receive the "precious, holy and spotless Body and Blood of their Lord and Saviour Jesus Christ unto the remission of their sins and life everlasting," and they become one with Christ's body, and Christ's blood flows in their veins.

How deep, how truly wonderful, all this . . . our Sacrifice of the Mass. The priest prays together with the people; and he begs for a favor, the people second him; the priest praises God, the people intensify his glorification. What wonderful collaboration, what a harmonious way of supplication!

Yes, dear fellow Ukrainians and U.C.Y. members, our Mass and our Rite is very beautiful. Yet instead of making our Mass the object of our intense love and study, many of us abandon the path of our fathers and try other roads. Many think that "the grass of our neighbour is greener" and they desert the fields of our father not because they think that they have found something more beautiful, but because it belongs to somebody else. The ritual splendors of our Rite are universally admired—and we, the spiritual and cultural posterity of Chrysostom, Basil, Gregory, Cyril and Methodios, should be happy that the glorious beauty of our liturgical heritage appeals to the eyes and ears of the Western Peoples.

So let us show all others that our Rite and our customs are beautiful and that we are not ashamed of them and that we are not ashamed to admit that we are so-called "Uks."

—Submitted by Saskatoon Diocesan Executive.

St. George's Saskatoon Young Catholics Executive Plans Varied Activities

For the 1961-62 UCY year, St. George's Club has undertaken something never before tried by the UCY of our Parish, a division into Senior and Junior Clubs.

The election of the Senior Club executive took place on Sunday evening, January 21st, with the new officers as follows:

President, Orval Natyshak; Vice-President, Wes Sulymka; Secretary, Olga Woloschuk; Treasurer, Louise Choma; Fifth Member, Joe Danylyshen; Sports, Alvin Kowolski, Joyce Chilliak, Peter Witoshynski; Social, Del Mikaloff, Iris Halibura, Marie Kozack, Sylvia Derbowka, Roman Polanik.

The initial project attempted by the Club was to sponsor an Alumni Dance to be held on Saturday, February 24th, 1962, in the Auditorium of St. Peter and Paul Church. Present and former UCY members, as well as Ukrainian Catholic Parishoners of Saskatoon and their friends, were invited. Tickets were priced at \$1.50 each, with proceeds in aid of St. George's Parish Hall Building Fund. Along with excellent music, there was included a refreshment bar, and a buffet luncheon served at midnight.

An Executive Meeting held on February 5th planned an agenda for the next two months. Club meetings take place on the

first and third Sunday of each month, starting at 8:00 p.m. in the basement of St. George's Cathedral. A short business meeting will precede each of the activities outlined, except on the evenings of March 4th and April 8th.

Feb. 18th, Broomball tournament; Feb. 24th, Alumni Dance; March 4th, Concert performance Crescendo at the Capitol Theatre. Our Cathedral Choir is featured for a half-hour in the concert. Club members are asked to attend as a group.

March 18th, Hockey game and Skating party, followed by a hot hamburger lunch.

April 1st, Communion Breakfast with Fr. Finn of St. Thomas More College as guest speaker on the topic "The Meaning of Lent".

The evening features a Card-Nite, with numerous card games planned.

April 8th, Ukrainian Variety Nite concert consisting of a play, singing, dancing, etc.

Every Sunday afternoon at 3:00 o'clock we bowl against St. Peter and Paul UCY for team and individual honors. This takes place at Rak's Bowladrome.

All Catholic young people over 18 years of age are invited to attend our meetings and activities. Any members from other Clubs who are visiting Saskatoon, or just passing through, are cordially invited to attend. We also extend a Welcome to those of you who may take up residence in our fair city to join our Senior Club.

Orval Natyshak

President of St. George's, Saskatoon.

Exclusive Tips . . .

ARRANGING THE MEETING ROOM

Do you think that it is not necessary to worry where the meeting will be held, what the facilities are, etc? Why not spend some time considering this and see if it might not help your club?

The best room for a speaker is one that can be set up in the arrangement of a theatre. A narrow room, set up the long way, is difficult because persons in the back of the room are too far away from the speaker.

Avoid a room with more than one entrance. The entrance of any meeting should be at the back. This makes sure that anybody coming into the room during the meeting will not disturb the audience and will not necessarily interrupt any discussion. You know what happens, otherwise; everybody stops to see who has come in and your good discussion is out the window. Have your audience with their back to the windows also, or they may be distracted by them.

Whoever is speaking should be raised if possible, so your members can see the speaker without any difficulty. If you have a head table, limit it to as small as possible. Most times it is best to run the head table the short way of the room. This places the audience directly in front of the speaker and it is much easier to speak to them and to hold their attention. When your main speaker is talking it is best to let him have the table otherwise everybody else at the table may be distracting to your members.

The chairs in the room should be comfortable and not too crowded. Have your members sit directly in front of you and not rows of empty chairs, or you will find difficulty holding their attention.

**IS YOUR
SUBSCRIPTION
DUE NOW?**

Check to see that the temperature is also right for your members. If it is too warm your members will go to sleep and if they're too cold they will move around, and you can't blame them.

Well, do you think any of these points will be of use in your club?

HOLD TO SCHEDULE

If you don't start your first meeting on time, you will find more than one of your members straggling in late at a future meeting. Let them miss a portion of that first or second meeting and they will be on time for the later ones. It is entirely up to you to get that meeting going on time.

How do you suppose the member feels who came on time and has to wait? You will probably not see him or her in the future either.

After the meeting has started try to keep on schedule but do not worry your members about it. This only serves to let your members know that you have not planned this meeting well. Also, much more time is wasted with apologies than if the president just completed the business of the meeting.

End the meeting when you had planned to. I am sure you all can remember some meetings which we all hoped would not drag out. How's your club for starting meetings on time? Have you any solutions to add?

"The Sorrowful Mysteries"

Submitted by Joan Danylshen of Saskatoon Diocesan Executive.

1. The Agony in the Garden:

As a kind person in the face of pain seeks to relieve the sufferings of his friends, so does moral kindness in the face of evil take in the punishment which evil deserves. Every mother would willingly, if she could, bear the aches of her child. A father will pay the debts of his wayward son as if they were his own. Our Lord, though guilty of no sin, nevertheless in His agony in the garden permitted Himself to feel the inner effects of sin, as on the cross He experienced also the external effects of sin. These internal effects were sadness, fear, and a sense of loneliness. "I looked for one that would grieve together with Me, and I found none."

He permitted His head to feel blasphemies as if His lips had pronounced them; His hands to feel the sins of theft, as if He had stolen; His body to sense

the guilt of defilement as if it were the cause. Innocence knows sin better than the guilty, because the guilty are already part of it.

Sin is in the blood. The drunkard, the libertine, the tyrant have registered sin not only in their brains, the cells of their body, and the very expressions of their faces. If, therefore, sin is in the blood, to atone for it, blood must be poured out. Our Lord never intended that any other blood than His own should be shed in expiation for sins. Because men have not invoked the blood of Christ for their sins, they are now at war shedding one another's blood.

The agony in the garden is not a triumph of the plans and the schemes of betrayers and enemies, but is permitted by divine decree. "This is your hour," our Lord said to His enemies. "evil has its hour, but God has His day!"

2. The Scourging at the Pillar:

Seven centuries before, it had been foretold that our Lord would be so wounded for our sins that we would have "thought Him, as it were, a leper, and as one struck by God and afflicted." The Time has come for the fulfillment of that prophecy. Omnipotence is bound to a pillar in the hour of His death, as He was bound in swaddling clothes in the hour of His birth.

The scourging at the pillar must have been terrible, because whenever our Lord foretold His passion, He always made particular reference to His scourging, as if to emphasize the outrage of His suffering. St Peter, after the Resurrection recalling how he stood in the outer court listening to the fall of thongs upon His flesh, and yet heard our Lord not complain, wrote "Who when He was reviled, did not revile; when He suffered, did not threaten."

The scourging is an act of reparation for the excessive cult of the body. "The body is for the Lord." In expiation for self-indulgence, His body, as the second Ark of the Covenant, is disclosed to profane eyes, as the Spouse of souls now becomes the plaything of mockers. How many strokes He received, no one now knows. The prophet foretold that He would be scourged that the bones of His body would be numbered. We are saved by other stars and stripes than those on the flag; namely, by the stars and stripes of Christ, by whose stars we are illuminated—by whose stripes we are healed.

3. The Crowning with Thorns:

As the scourging was the reparation for the sins of the flesh, so the crowning with thorns was the atonement for the sins of the mind—for the atheists who wish there were no God, for the doubters whose evil lives becloud their

thinking, for the egotists, centered on themselves.

The soldiers cured as the thorns pricked their fingers. Then they cursed the Lord, as they drove the crown of thorns into His head, as a mockery of a royal diadem. Into His hands they placed a reed, the symbol of His kingdom, presumed to be false and unstable like the reed. His flesh, already hanging from Him like purple rags, is now covered with purple robe to ridicule His claim to kingship of hearts and notions. In blindfolding Him, they struck Him, asking Him to prophesy, or tell who it was that delivered the blow. They then bowed down before Him in mock reverence, spitting in His face, that all the subsequent Mindszentys, Stepinacs, and martyrs of the world might have courage in their hour of martyrdom.

In this Mystery is verified the truth of our Saviour's warning: "If the world hates you, be sure that it hated Me before it learned to hate you. If you belonged to the world, the world would know you for its own and love you; it is because you do not belong to the world, because I have singled you out from the midst of the world, that the world hates you." He who expects to preserve His faith without being mocked by the world is either weak in it, or else not so bold in goodness as to draw upon himself the mocking insults of another purple robe and a torturing circle of thorns.

4. The Carrying of the Cross:

Any cross would be easy to bear if we could only tailor it to fit ourselves. Our Lord's cross was not made by Him, but for Him. Crosses and burdens are thrust upon us. Our acceptance makes them personal. Our Lord even said that there would be at least seven crosses a week: "Take up your cross daily and follow Me."

Crosses are of two kinds: pure ones,

which come from the outside, such as pain, persecution and ridicule; and inner: or impure crosses, which come as the result of our sins, such as sadness, despair and unhappiness. These latter crosses can be avoided. They are made by contradicting the will of God. The vertical bar of the cross stands for God's will; the horizontal bar stands for our wills. When one crosses the other, we have the cross.

Our Lord never promised that we would be without a cross: He only promised that we would never be overcome by one. St. Peter so loved the cross that when the time came for his execution he asked to be crucified upside down.

May He who was found guilty of no other crime than that of the excess of love make us hate the load of sin that made His cross. The whole cross borne in union with His will and following in His footsteps is easier to bear than the splinters against which we rebel.

5. The Crucifixion:

Our Lord spent 30 years of His Life obeying, three years of teaching, three hours redeeming! But how did He redeem? Suppose a golden chalice is stolen from an altar and beaten into a large ash tray. Before that gold can be returned to the altar, it must be thrown into a fire, where the dross is

burned away; then the chalice must be recast, and finally blessed and restored to its holy use.

Sinful man is like that chalice which was delivered to profane uses. He lost his God-like resemblance and his high destiny as a Child of God. So our blessed Lord took unto Himself a human nature, making it stand for all of us, plunged it into the fires of Calvary to have the dross of sin burned and purged away. Then, by rising from the dead, He became the new head of the new humanity, according to which we are all to be patterned.

The cross reveals that unless there is a Good Friday in our lives, there will never be an Easter Sunday. Unless there is a crown of thorns, there will never be the halo of light. Unless there is the scourged body, there will never be a glorified one. Death to the lower self is the condition of resurrection to the higher self.

The world says to us, as it said to Him on the cross: "Come down, and we will believe!" But if He had come down, He never would have saved us. It is human to come down; it is divine to hang there. A broken heart, O Saviour of the world, is love's best cradle! Smite my own, as Moses did the rock, that Thy love may enter in!

Edmonton Diocese to Hold Curling Bonspiel

The curling bonspiel shall be held at Vegreville this year and it is hoped that it will be more convenient for the clubs in the country to participate. Therefore, all clubs will begin curling at eight in the morning of March 24th. A banquet shall be held in the evening, starting at six.

This event, which has become an annual affair of the Edmonton Diocese, is one which most clubs look forward to through the year and I am sure this year will prove once more an anxious moment to see who will win the trophy.



Left to Right—Miss Elaine Wintonyk, First Princess crowning contest winner, Queen Gloria Kaminesky, and Second Princess Audry Endzeoski.

Gloria Kaminesky Crowned Queen at Cudworth, Sask.

A record crowd of 450 attended the Interparochial Queen Carnival which took place in the Cudworth town hall on January 19th. The highlight of the evening was the crowning of the queen, Gloria Kaminesky, by the first princess, Elaine Wintonyk. Gloria, who represented Cudworth, sold 547 books while her princess, Elaine Wintonyk from Carpenter sold 363 books. Other contestants who participated were Audrey Indzeoski from Humboldt, Olga Sluchinski from Dana, Lillian Kowall from Tway and Bernadette Baranisky from Spasa.

The contest was sponsored by the Ukrainian Catholic Youth with the proceeds going for their parish.

The "Rainbow Ranch Boys" provided the music for the large crowd which certainly enjoyed the evening.

—CUDWORTH UCY

Evening Masses Held in Edmonton on Feast Days

On all feast days the Ukrainian Catholic people in Edmonton now have the opportunity to attend Mass in their own rite. We must remember that now since it is available to us it is our obligation to do so, otherwise it is a mortal sin just the same as if we missed Mass on Sunday. Evening Mass is held at 7:30 p.m. both at St. Josaphat's and St. Basil's Churches.

The History of the Ukrainian Byzantine Rite

Saint Volodymyr the Great was very zealous in spreading Christianity among his people, launching the watchword of his activity: "I will consider as my personal enemy whosoever refuses to be baptized."

As a wise statesman he realized that if the new faith with its colorful ritual, splendid Church services, uplifting ceremonies could become firmly established, a rapid development of new literature and art would follow. Under his protection the Byzantine form of Christianity spread rapidly, extending its cultural influence to all the vast dominions of Volodymyr's State, because the great Prince gave up warlike career and devoted himself to the government of his people. He established schools, introduced ecclesiastical courts and built new churches. He realized how successful was the new Christian teaching in overcoming the pagan coarseness of his subjects.

The successors of Saint Volodymyr continued his work of spreading Christianity among the Ukrainians. In 1037 Yaroslav the Wise built the beautiful Church of Saint Sophia in Kiev and placed Ukraine under the protection of the Mother of God.

In the 11th century the city of Kiev, because of its high level of culture, was recognized as one of the greatest in Europe. There were hundreds of Churches. One foreign visitor in 1072 calls it the rival of Constantinople and "jewel of Greece", so splendid were its public buildings with their wonderful sculptures, frescoes and mosaics.

The religious and national progress was not interrupted by such terrible catastrophes as the rupture between Rome and Constantinople, generally known as the Easter Schism. This occurred in 1054 due more to mutual misunderstanding than to domestic reasons. It was fostered to justify the mutual rivalry between the two main Churches of Christianity.

Some Ukrainian historians, following Russian sources, do not hesitate to assert that Ukraine has always been Orthodox, i.e. separated from Rome. Their statement does not accord historical truth. Mr. M. Hrushevsky and Mr. V. Dorosheko, notable historians, should know that Rome and Constantinople were at peace, when Ukraine was

Christianized. Ukraine was in union with the Holy See for 66 years before the fatal schism occurred.

Even after the schism broke the unity of Christ's Church, Ukraine continued to stay in union with Rome for a long time.

In fact, the emissaries of Pope Leo the IX. menaced by the **Greeks for the excommunication** of their Patriarch, Michael Caerularius, by a more impulsive than prudent Cardinal Humbert, took refuge in Kiev, where they were graciously welcomed and safely accompanied through the Kievan state on their return to Rome.

In 1096 Pope Urban II. established a special feast in honor of Saint Nicholas, whose venerable relics were transported from Myra to Bari in Italy. The Kievan Metropolitan Ephrem accepted this feast although the Greeks, already in disunion, refused to do likewise. If Ukraine were at variance with Rome, it would have done as the Greeks did.

In 1077, Iziaslav, Prince of Kiev, through his son Yaropolk, put his state under the protection of the Holy See and received from the Pope the title of Apostolic king and royal crown.

After the death of the Kievan Metropolitan Hilarion, Ukrainians divided into two camps. One of them was favorable to the Patriarch, the other tried to maintain friendly relations with Rome. The union with Rome was frequently shaken by Greek Metropolitans, who tried to sever all relations of the Ukrainian Church with Rome. But even at that period there were some Kievan Metropolitans who were united with Rome.

Klym Smolatysh was a Ukrainian Metropolitan of Kiev, who was in union with the Holy See in 1147.

In 1169 Andrew Boholubsky, the prince of Suzdal, invaded Kiev, destroyed it and ended its role in Ukrainian history for a century.

With the destruction of Kiev the religious national life of Ukraine passed to Halich in Western Ukraine. The king of Halich, Daniel, accomplished again a reunion of the Ukrainian Church with Rome, conquering almost the whole of Ukraine and freeing it from the Tartar's occupation. In 1253 he was crowned king by the papal Legates.

Gregory Zamyak, elected in 1415 Metropolitan of Ukraine, Belorus and Lithuania, was trying to bring his Church to unity with Rome, but did not succeed in his noble efforts.

The reunion of the Ukrainian Church met with success at the Council in Florence in 1439, where Isidor, Cardinal and Metropolitan of Kiev, achieved reunion. Ukraine remained in union with Rome until 1517, when the Polish king, Alexander, admitted a Muscovite Metropolitan, who severed all relations of the Ukrainian Church with the Holy See. At that time the Muscovite empire tried to substitute itself **in place of Constantinople**, which fell into the hands of the Turks. Moscow declared itself to be the third Rome and endeavoured to subjugate the Ukrainian Church and make it an instrument of its political aims for the domination of all Slavs.

From "Ukrainian Catholics", By Rev. Father M. Schudlo, C.Ss.R.

Fashion Show Held by St. Josaphat's Sr.

On January 22nd, St. Josaphat's Sr. UCY presented a mock Spring Fashion Show with the gentlemen modelling the latest in women's fashions. This gave the men a chance to show their talents. All in all, a humorous evening was enjoyed by everyone.

Pat Farion, press chairman,
St. Josaphat's Sr. UCY, Edm.

New Winnipeg Diocese Executive . . .

Spiritual Executive: Rev. Fr. Bozyk,
Goner, Manitoba.

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JU 4-3837.

"Life of Facts . . ."

One day Johnney, he come home from school, and he ask hees Modder to tell him the facts of life. Hees Modder she look at heem, and she say whada-youwannaknowfor? And he say, me teacher, she tell me, me bedder be ready. Johnney Modder she blush, and say, Johnney you go talk to your Fodder. So Johnney he give no two bits, and he go to his Fodder, and tell him the same trouble. Hees Fodder look at heem wid two eyes, and say, Johnney, we men must steek togedder. And Johnney, he only six, he not know what Fodder mean, so he says, "Fodder, you're cheeken, you don't want to tell me thee facts of life". Fodder tell heem to go ask grandmaw. Johnney come to grandmaw, and says, "my parents, dey chicken, they don't want to tell me the facts of life." Grandmaw, she almost faints. So he goes to Grandpaw, and he says, "Grandpaw, you're the last person in thees world to help me." Grandpaw says, "What do you mean?" And he teels Grandpaw that he come from school today and hees teacher she say, he got to be ready for the facts of life. Grandfather looks with one of hees eyes—straight at hees nose, and he says, "Johnney, are you ready?" And Johnney, he says, "I've been ready for six years, and please Grandpaw, don't beat around the bush, and don't give me none of that talk about the birds and the bees." Grandpaw, he looks surprised, he scratches hees head with not one, but two hands, and says, "Alright, you win. There . . ."

"Grandpaw, come on, I'm waiting!"

"Johnney, there is no Santa Claus!"

Well Planned Rally Held By Toronto Diocesan Exec.

The 1961 Rally which was sponsored by the Diocesan Executive for Eastern Canada was held at St. Peter's Catholic Information Centre in Toronto on October 7th, 8th and 9th. The theme of this Rally was "Vocations".

Delegates in attendance were from various areas in Ontario, Burlington, Windsor, Kitchener, Oshawa, Ottawa, the locals in Toronto, and Montreal, Quebec.

The rally commenced on Saturday with a prayer, followed by an introductory speech by Mary Trakalo, Diocesan President, and a welcoming speech by George Yashchyshyn, President of St. Josaphat's Teen Club in Toronto, may I add, who did an outstanding job as emcee throughout the Rally.

The first session was based on the religious vocation and consisted of addresses by guest speakers from the Missionary Sisters of Christian Charity in Grimsby, Sister Servants of Mary Immaculate in Toronto, and the Redemptionist and Basilian Fathers, who outlined the history of their particular order and enlightened the delegates and guests on the religious life. A "Question and Answer" period followed.

After lunch the second session comprised of a married couple from the Christian Family Movement who gave a good talk on one's outlook on married life together with its burden and responsibilities. In closing, the boys and girls broke up into separate groups and listed character traits they would look for in a prospective husband or wife, ending with a summary on what they thought was the purpose of courtship. After a

short recess a member from the Legion of Mary gave his views on the single state in life also concluding with a brief "Question and Answer" period. The day concluded with a weiner roast at the Basilian Fathers' estate which was well attended and enjoyed by all.

Sunday saw 9 o'clock Mass at St. Nicholas Parish and Communion Breakfast at Fran's restaurant. Bishop Borecky gave a few words of address to the fifty persons present. A bus tour of the city at 1:00 p.m. gave the out-of-town delegates an opportunity to see more of our city. The highlight of the tour was a trip to the top of the Bank of Commerce building where everyone enjoyed an aerial view of the city, Mr. Bill Smyke did an effective job as a guide.

At 6:00 p.m. a banquet was held at Casa Loma where out-of-towners were welcomed. Speeches including a short address from Bishop Borecky were very warmly received by all those present. After the banquet a dance was held and the surrounding atmosphere of Casa Loma, together with music by Al Como and his band, brought about the close of a very delightful evening.

The next day, Monday, the fourth session concluded the Rally with a discussion of problems of the Ukrainian Catholic Youth and a report on the National Convention held this year in Saskatoon.

Twelve o'clock Mass was served by Father John from Toronto and Father Werebecki from Windsor at Our Lady of Perpetual Help Parish.

In conclusion the three delegates

from this Parish would like to take this opportunity to thank the Club and its executive for sponsoring us at this Rally. The weekend was both informative and enjoyable and we look forward with enthusiasm to next year's Convention.

In conclusion I would like to take this opportunity to thank the out-of-town

delegates and guests for attending the 1961 Rally and hope to see them and many more new faces at next year's Convention.

Olga Ehnat

Press Correspondent

Our Lady of Perpetual Help
Toronto, Ontario

ELECTIONS HELD AT OTTAWA BY UKRAINIAN CATHOLIC YOUTH

On Sunday, February 5th the atmosphere in our Ukrainian Catholic Hall was tense with expectation. The spirit of election day pervaded the night air. Here and there whispered consultations took place.

Then it was here! The moment we had all been waiting for! The chairman, Alex Mysytiuk, announced, "nominations for President are now open,"; eager hands shot up, and the election was on!

Short and swift the battle raged! All to soon, it was over and when the dust had cleared the following people emerged victorious.

President	Allan Karabonik
Vice-President	Peter Semeniuk
Secretary	Stephanie Brennae
Treasurer	Sally Tchorewski
Fifth Member	John Chekierda
Social & Sports Chairman,	Eugene Choma
Publicity & Press Chairman,	M. Shykula

The voting was often very close, only two or three votes deciding between the victor and the vanquished. Only one position, that of publicity and press chairman, was won without a battle. Yours truly had the singular honor of being re-elected by acclamation. Thank you, fellow club members, for your faith in me, I do appreciate it deeply.

We are confident in the abilities of our new president, Allan Karabonik, to

carry out a vigorous programme of activities and to coordinate all the varied functions that we hope to hold throughout the year. I am sure that he can count on his executive for support in all matters concerning the club.

After the elections, our former President, Cornell Popyk, introduced our new President who gave us a few words of thanks.

Father Shewchuk, our Spiritual Director, then spoke about our past executive and its achievements. He led an enthusiastic ovation for Cornell, our past president. Cornell has been President of the club since its inception two years ago. He built the foundations and what success we have had is due largely to his leadership.

It had been my original intention to report only on our elections. But I cannot miss this opportunity to mention briefly our past and coming functions. Since last fall we have held three dances, one being held in conjunction with the UCB and UCWL. Two were fairly successful, but on our last dance we drew a very poor turnout. We have had parties on occasion, and we have had one tobogganing party. No necks were broken and battered bodies rejuvenated quickly. Despite the spills we had the thrills and it was fun.

Although many of us sing in the church chorus we are planning to start a UCY chorus. This should be a worthwhile undertaking. Some of us sing solo—so low they can't hear us, but with practise we all improve. Also we are hoping to practice Ukrainian dancing again. This are, while being retained by some of the girls, has not

been practiced by the boys since some of the youth danced at the Ottawa Exhibition last fall.

Our last communion breakfast was held in honour of our patron saint, Saint Michael, last November. Father Gnesko was our guest speaker.

—Michael Shykula,
Press Correspondent.

WHY YOU SHOULD BE A CATHOLIC

You Need the Universality of The Catholic Church.

The uniquely scriptural charater of Catholic universality is easily proved. In Sacred Scripture Christ said to His infant Church: "This gospel shall be preached in the wole world, for a witness to all nations. . . . Go, therefore, into all nations, baptizing them Go into the whole world and preach the gospel to every creature" (Matt. 28:14, 28:18, Mark 16:15). There was no provision for vacillation or procrastination in Our Lord's words; He was making it very clear that His church was to undertake its evengelistic crusade in the world, that is acquire its universality, immediatley, wihtout delay. And His Church did not delay. Obedient to the divine directive the apostles and their disciples set out immediately after Christ's Ascension to plant the faith throughtout the known world. "They went forth and preached everywhere, while the Lord worked withal and confirmed the Word by the signs that followed" (Mark 16:20).

That the Catholic Church accomplished these things is clearly borne out in every scholarly account of Christian development. Select from any first rate public library a complete and impartial

history of Christian development and you will see that while the Coptic Church lay static in Egypt the Catholic Church, under the Bishop of Rome, the Pope, followedup the missionary advances of the Apostles by converting single handed the masses of all Eastern and Western Europe—accounting for the fact that Europe is still predominantly Catholic. Then in the middle ages while the schismatic Greek and Russian Orthodox churches were languishing in their precious nationalism the Catholic Church extended the faith of Christ to Asia and the hinterlands of Afric—accounting for the fact that today the majority of Christians of those continerns are Catholic. Finally it will be observed that in the fifteenth, sixteenth and sevnteeth centuries, while the newborn Protestant churches were busy setting themselves up as state religion and commandeering Catholic properties in their respective countries, the Catholic Church, undaunted by these loses, crossed the oceans and planted Christianity on the North and South American continents—accounting for the fact that today three-fifths of all Chriistians in North America and nineteen-twentieths of all Christians in South America are Catholic.

The Catholic Church is uniform, evenly diffused throughout the world, so that it can rightly be said that the Catholic faith is not peculiar to any race or clime but common to all races and climes. Whereas Eastern Orthodoxy is concentrated for the most part in Russia and the Balkan countries, and whereas Protestantism is concentrated for the most part in the U.S.A. and western Europe, the Catholic Church has proportionately large representation on every continent—hers is a world-wide concentration.

Another proof is the nationalities of her ruling hierarchy. Among the popes there have been Englishmen, Frenchmen, Germans, Spaniards, Greeks, and Italians. Yes and there have been Jewish and Negro popes. Pope Victor, Pope Melchisedech and Pope Gelasius were all Negroes. In the Church today there are a large number of Jewish, Negro, Indian and Oriental bishops and cardinals in addition to those of European nationality. Talk about the United Nations—the Catholic Church has had existed as a United Nations for two-thousand years.

Catholic means universal. Catholic is the name given to the true Christian Church by the apostles (Ref Apostles Creed), and Catholic is the name which has distinguished this Church from all others since the beginning of Christianity. Hence the great St. Augustine was inspired to write: "The very name Catholic, which not without cause among so many heretics that church alone alone has obtained; so that, although all heretics wish to be called Catholic, no heretic, if a stranger asks the way to the Catholic Church, dares to point out his own own basilica or house" (Ep. Fundan. Chap4).

You need the Authority of the Catholic Church.

In the presense of all His apostles and in His most peremptory tone of voice He said to Peter: "Blessed art thou, Simon Bar-Jona . . . thou art Cephas (or Peter), and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give thee the keys of the kingdom of heaven; and whatever thou shalt loose on earth shall be loosed in heaven" (Matt. 16-17-19. "Feed my lambs . . . feed my sheep" (John 21:15-17).

Never once did Christ mention His Church until this occasion when He connected it with the name of Peter (selecting a leader is always the first step in forming an organized society) and after Christ was gone from their midst the other apostles accepted Peter's leadership without question giving him the presiding place every time they assembled in council.

He went to Rome and became the first Bishop of Rome where he eventually suffered martyrdom. And Peter's successor as Bishop of Rome was St. Linus (67-76), and after it was St. Evaristus (97-105) and so forth right on through the centuries in a continuous uninterrupted succession to Pope John XIII of the present day.

The God-given authority to preside over the Christian Church which the apostle Peter possessed and which his successors inherited has reposed in only one Christian Church since Christianity began—the church called Catholic. Therefore, when we pattern our faith on the directives of the Catholic Church we know we are abiding in the will of God.

From "10 Good Reasons Why You Should Be A Catholic" by R. A. Short..

ВІТАЄМО НОВОГО ДУХОВНОГО ПРОВІДНИКА ТОРОНТОНСЬКОЇ ЄПАРХ. УПРАВИ УКЮ



Їх Преосвященство, Преосвященний Кир Ізидор Борецький зволив ласкаво призначити Отця Петра Грабця ЧСВВ, пароха церкви св. Василя — Торонт. Північ, Духовним Провідником Торонт. Єпарх. Управи УКЮ, на місце о. Нікона Свірського ЧСВВ, який прибув із Торонт. Єпархії для повнення інших важливих завдань у місійній праці Отців Василян.

Наш новий Отець Провідник прибув до Торонта із далекого Едмонтона, де сповняв обов'язки сотрудника при церкві св. Василя. Отець Петро Грабець народився 2 березня 1928 р. До Чина Отців Василян вступив у 1941 р. Шість років студіював у Колегії Отців Василян в Мондері, два роки (1946-1949) у Глен Ков. У роках 1949-1953

перебував Отець Грабець на студіях в Римі. Повернувшись із цих студій, Отець Грабець від 1954 до 1958 р. сповняв обов'язки пароха церкви св. Апостолів Петра і Павла в Мондері. В 1958 р. призначено Отця Провідника сотрудником парохії св. Василя в Едмонтоні, де він був до 1961 р., коли його призначено на пароха церкви св. Василя в Торонті.

Отець Духовний Провідник відзначається дуже спокійною і зрівноваженою вдачею і так він і впливає на українську католицьку молодь, яка по своїй природі є імпульсивна і запальна. Сама його присутність на засіданнях лагодить молодечі темпераменти і заставляє передумувати справи спокійно і без пристрастей та виносити також рішення. Торонтонсько Єпархіяльна управа УКЮ бачить у новому Отцеві Провідникові надійного і так конче потрібного духовного батька, який своїм досвідом і бистроумністю допоможе Єпархіяльній управі вести цю католицьку молодечу організацію до наміченої цілі. Українська католицька молодь торонтонської єпархії впевнена у тому, що під умілим проводом свого духовного провідника, вона набуде усіх тих знань і досвіду у праці, які їй потрібні для того, щоб по часі перебрати на себе усі обов'язки своїх родичів у Братстві Українців Католиків і Лізі Українських Католицьких Жінок Канади, де цієї молоді місце.

**Торонтонська Єпархіяльна
Управа УКЮ**

The Sodality of St. Josaphat's Cathedral
in Edmonton will be holding a
Popularity Contest on April 1st, 1962.
The Sodality is a club for young girls,
which is an active organization
within the Parish.



Vera Fedorenko



JoAnne Melnychuk



Theresa Papirnik



Lydia Smuk



Amelia Warawa

**SUPPORT YOUR
UCY CLUB! . .**

by being active in its activities.

Make Your Club the BEST!
